4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

159 hearted, he don't care what the people said, but he going on. He is a wonderful conqueror, I tell you that.
474
443 And John Smalls, he just stick and stand right there as a sale-man. Sell
185 in the store. He is the head of buying for the store. Bill Saunders is the Manager of the store. And I am the Treasurer. Mr. Jenkins is the President. So we stick and stand, thick and thin, right there.

159 I think this the best place on Johns Island. I say to myself, "is a Chris-
578 tian place" because the good Lord help us so far in all these years. We ain't had no bad quarrels yet. 'Cause they always divide a row. I not say no row
● 629 don't be there. They be there. But if they know, Esau or John, they will divide the row. They will ask them nicely to quit. Or they put them out. We never had nobody hurt one another yet.

Mr. Esau Jenkins

NOW WE CALL IT SEA ISLAND CENTER

159
443 The Progressive Club grew a little bit. We finished paying for the old
474 building. Then after we have taken out what it takes to run the store for the
185 year, each member (thirteen people) gets a dividend. The first year it was twenty-five dollars. Next year each person got thirty dollars. I felt like it was some motivation for all of them to find out that we are now getting something back.

159 And then I said to them that since this building was bought old and is
185 about to outlive its usefulness, that we need to build something that will be
345 serviceable to not only this community, but for the whole sea islands. I
347 thought that a place large enough for basketball and other games and workshops would be something that could bring in other people to give ideas what could be done for the community and other communities. I suggested to them that this ought to be done. I felt like if we got together and work heartily together, cooperatively together, that it could be done.

We have one or two person oppose my idea about a huge building like that, for fear that we wouldn't be able to pay for the thing, or that we wouldn't even be able to get it built to start with. One of the members stated that he hoped he could live long enough to see one side of the wall go up. When I was told that, I said maybe he didn't feel he have long to live. I guess he was surprised to see it go up.

159 One member couldn't believe that Negroes could get together and pool
185 their money and buy something and get along all right. It took me ten years to convince him. He told somebody that when I first started the Progressive Club he thought I was looking out for Esau Jenkins and the family. This person told me, "But I found out when you went and bought that place. The money was loaned to you, and you put all as many names as possible on

121 particularly of the status accorded are reflective of West
178 African family and tribal traditions. Among West African
855 tribes, it is a general rule that elders are charged with the responsibility of maintaining and teaching the tribe and family linkage and histories. In this role, elders act as judges of whether younger parents are rearing children in the traditional mold. Sea Island elders are charged
121 with similar responsibilities. In earlier times, the island
627 elders were responsible for making and interpreting the
623 Black law. Disputes between neighbors or families were
[177] settled by indigenous elder councils. Only disputes which
[892] drew the attention of the White world were brought to the White man's court. The isolation of the Sea Islands often made the elder councils of each island the primary legal body. Likewise, the few numbers of Whites inhabiting the islands supported the functioning of the elder councils.

623 Although their functions have been limited, the elder
886 Sea Island councils have been retained to date. The extent
178 to which the high status accorded elders in the Sea Island
121 household has changed, as a consequence of assimilation can
[177] only be postulated. Similarly, the literature offers few clear statements on commonality of roles and of attitudes toward elders found among Sea Island and West African
121 parents. Finally, there are few statements comparing Sea
855 Island and West African child rearing practices.